

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVII.

JACKSON, MISSISSIPPI, FEB. 12, 1914

NEW SERIES, VOL. XVI, NO. 7

KINGDOM BRIEFS

M. C. Vick has accepted the call to Yazoo City.

The Fannin church on last Sunday called J. T. Phillips to succeed W. T. Darling, resigned, and he begins his pastorate immediately.

The protracted meeting at Indianola, beginning February 15th, will be led by Evangelist Sid Williams, who still has with him the noted singer, J. A. Brown.

Dr. L. B. Warren, representing the church building fund of the Home Board, secured \$20,000 at Shreveport. He is in Jackson attending the Men's Convention.

Our sympathy is with Dr. J. T. Christian in the loss of his mother, who crossed to the other side in January. She was known as a noble woman of ripe Christian character.

The Daily Advertiser, of Biloxi, gives a picture of Brother H. C. Roberts and a welcoming write-up of him upon his entrance into the pastorate there. He is in a place for good work.

J. E. Wills, for several years missionary to China, who has been recuperating in New Mexico, has accepted the pastorate at Magee. This combination is a guarantee of good work.

The Purvis Baptist church recently adopted some beautiful resolutions about the pastor, Rev. T. J. Moore, and his successful work among them, and went from half to three-fourths time service.

We congratulate the editor and other managers of the Mississippi Baptist on the evident improvement in the paper. May its usefulness to the kingdom be the reward of their labor and sacrifices.

Sex hygiene lectures in the Chicago public schools have been ordered discontinued by the board of education in that city. The lectures had comprised a special course during the last school term.—Ex.

Editor Barnett, of the Alabama Baptist, says kind words about The Record which is genuinely appreciated. We are glad to see that Alabamians are showing their approval of the great work of their editor.

We have heard of a union meeting in progress in Canton in which even the Episcopal preacher is participating, taking his turn at preaching. Religion must be getting warm in Brother Phelps' part of the vineyard.

W. E. Farr thus defines an "A 1" church: One that preaches the whole Bible as God's word. "A 1" deacons: Men wholly given to God, and are doing their best to please God. "A 1" clerk and "A 1" W. M. U.: Membership as whole, attending every service at the church (except when ill). Last, but not least. Every member tithing, then they will be giving to every cause fostered by the church, and above all they will be pleasing God.

Dr. Chas. F. Aked came over from England to become pastor a few years ago of Fifth avenue Baptist church, New York. He brought his liberal theology along with him, a man-made Christ and Savior. He didn't tarry long in New York, but moved on to San Francisco, where he became pastor of a Congregationalist church. In his pulpit recently he announced that he would not support the miraculous conception and birth of Christ and has the impertinence to say that Mark and John, and Paul agree with him. The Presbyterians were properly indignant that such a man should be head of the church federation, and have requested his resignation, and expressed their purpose to withdraw from any connection with it if he refuses to resign. It is enough to make the soul of any Christian indignant that a man holding such ideas should enter a pulpit.

Sometime since appeared an editorial in The Baptist Record on "A Peculiar People." It was understood by one brother to have covert reference to a sermon preached last fall at one of our associations and published by a committee from the association. It ought to be sufficient to satisfy anybody of the incorrectness of that to state that the editor had not read the sermon in question and hence knew absolutely nothing of its contents. We have such faith in and admiration for the preacher himself and the judgment of those who published the sermon as to leave no doubt that it was a good and helpful sermon. There ought to be more preaching along that line and it would be well to publish the sermons. Doctrinal preaching is likely to be closely scrutinized and we ought to be the more careful that the text should be truly and accurately expounded.

The meeting at Clinton has been attended by very large crowds. Pastor Barber was assisted by Dr. E. C. Dargan, of Macon, Georgia. The people have feasted their souls on the word that was preached, for the sermons have been the marrow and fatness of the gospel. There are few men that can come so near to making a text talk as Dr. Dargan, for every word seems to light up as he touches it. All the preachers were particularly pleased and helped. He disclaims being an evangelist but preaches a good gospel. The meeting was more helpful in feeding the saints than in reaching the lost. Only four were baptized.

A stool can't stand on less than three legs, and the effort to reduce a creed or doctrinal statement to its lowest terms in order to get all churches to unite on it, will cause it to topple over as soon as you turn it loose. Unity is not produced by believing as little as possible, but as much as possible. Let us have the "unity of the faith," not undertake a unity of no belief. If you wish a barrel to hold together and hold water, don't take the hoops off of it, but put more on it.

We have just read a sermon by Rev. H. W. Rockett on "Baptism and the Lord's Supper." It is a frank and clear and convincing statement of the Baptist position as to the ordinances, and ought to be widely circulated. Write to the author at Courtland for copies of it.

We are glad to hear of the good meeting at Durant which has gone through four weeks. Pastor Hickerson has preached most of the time, being assisted a few days by Brother McComb. There have been forty or more to join the church, nearly all of them by baptism.

The highest mark made in his class at the Naval Academy, Annapolis, was made by a Mississippian, Mr. Randell E. Dees. He is a second-year student from Crystal Springs, having graduated two years ago from Mississippi College with the highest honors of his class.

We don't get rid of the uprising in Mexico before trouble breaks out in Peru. The president, Billingshurst, has been deposed and banished by revolutionists, and Durand installed in his stead. Is there no way of keeping the peace among these breeders of insurrection?

The New York State Anti-Saloon League has had introduced into the legislature a bill compelling those who sell liquor to put on every bottle sold a picture of the skull and crossbones. This is a proposition to label it like all other poisons that people may be protected.

It is hoped that the lifting of the embargo on importing arms into Mexico from the United States will hasten the end of the conflict there. It gives all parties an equal chance to secure arms. We hope they will soon fight their way to peace as there seemed no way to stop the fighting.

Senator Ransdell, of Louisiana, has proposed an amendment to the federal constitution, forbidding the giving of divorces with privilege of remarrying. Surely this would be better than the present condition when more than twice as many divorces are granted in the United States as in all other Christian countries combined.

The first Sunday was spent by the editor with Brother W. I. Allen and his church at Pheba. He has just begun the year's work, and a good start is made. There is strength enough in the membership to make a great church. At present they have two Sundays of his time. They were very kind to the editor and doubled the subscription to The Record.

That dancing takes the finer edge of feeling away from young men and young women is evident to all except those who participate in it. The nicer relations of the sexes becomes obliterated, even where the conduct is not grossly immoral. This paragraph is specially evoked by seeing young men and young women a few days since on the train on their way to a dance piled up four on a seat without any necessity and without protest or embarrassment.

CONTRIBUTED ARTICLES

OUR SUPREME NEED.

J. A. Maxwell, D. D.

The kingdom of Jesus Christ is not coming very rapidly. We are not seeing the progress in spiritual things for which we rightly hope. Indeed, decline has set in at important points, and a decline which few can see of any advantage to Christ's cause. Those who hold dear to their hearts the prosperity of the kingdom are dismayed at the decay of churches in rural communities. The vacant pews also in many city churches, in sections where has increased the number of those who need Christ, tell of a power which we do not seem to have. The large number of country churches without pastors is raising a question in every earnest heart. Explanations abound but they do not seem to satisfy. New methods are adopted, but they do not add much power. Conventions are held, new measures are discussed, and we return to battle with the same conditions. Ways are broadened and smoothed, but lead to no greater achievement. We strike out on new paths, but come up again in the desert. We follow after new goals, but arrive at the same destination. We multiply societies, but gain nothing in net results. We federate our forces, yet take no new strongholds. We eliminate the ancient, yet elicit no encouraging response. We blow loud our new trumpets, yet the dead arise not. We throw overboard superfluous cargo, yet the harbor is still beyond reach. We face a serious situation. Let no man who prays, "Thy kingdom come" wink at it. Let no man who prays for victory laugh it to scorn. It is here. It is here upon us.

The writer holds no brief by which he speaks with finality upon the remedy. But he has a conviction for which he asks fraternal consideration. Our supreme need is a ministry that knows not itself. A larger measure of devotion by those called to lead the people in religious things is an imperative need.

Why should churches, for instance distant from cities, isolated from centers of social life, out of the current of rushing, crowding events, wanting in many accustomed advantages find it impossible to get pastors? What have inconveniences, personal disadvantages, social incongenialities to do with the desirability or undesirability of a field to a man who serves him "who pleased not him?" At least, what have they to do at the front? Who has authorized a minister of Jesus Christ to ask questions of these things first? From where does he get his authority to consult his personal pleasure or convenience? Upon what ground does he defer to his likes and dislikes as determinative? Who is he but a man who has abandoned all in order to serve the interests of his Lord and Master? Who

is he but a man who has thrown overboard every consideration of his own will for the will and pleasure of another? Who is he but a man who has turned from every aim of life save the good he can do to men for Jesus' sake? Who is he but a man who has no choice only for Christ?

Here are churches, with unlimited opportunities for such service, from which we turn just because of the temporal disadvantages which pastorates with them involve. When such a condition obtains can we justly expect the kingdom to come into it? When such a condition obtains can remedy be found until ministers of the gospel define and realize anew the end for which they are called? Those who are acquainted with country churches will bear me record that many of them confess that they no longer expect to retain pastors with them any length of time. Others simply despair of getting men. Their minds are not made up to the conclusion that they have not fields of service to offer, but that they have not other things which have come to be of greater consideration to ministers. Whether we like it or not, this is where we are. The reason a certain man gave for not accepting a call to a church up the state was that it was too far from Philadelphia. Another declined a call to a country church because to live there would be too lonesome. Another man refused the invitation to shepherd a country people because it was too far away from his relatives. Another man just graduating from the seminary, would not consider the request of a certain church to become their pastor because he thought his ability deserved a larger field and a larger salary. Another man would not accept a call because it would take him away from musical advantages, in which he found so great delight. Another man would not go to any church where he had to keep a horse.

Let it be repeated: Who gave these men the right to so choose for themselves? What conception of the ministry is it to which we have come when decisions as to places of service are made with these things first? What can we reasonably expect when instead of whole-hearted, self-forgetting, self-abandoning service we have this care for ourselves? It must not be denied that nearness to a dependent loved one is a consideration of some weight in the choice of a field, and other things equal, may determine the place, but yet nothing can be so great as to obscure our usefulness to Christ.

The need we name is not to those alone who are choosing pastorates, but to those also who have chosen them and are at work. Here added consecration is imperative and important also. With many of these men the conception of the gospel ministry is not high enough. They are having a real good time. They are taking in a good many things. Pleasant times call them often from their work. They can drop things

and run at almost any invitation. They do not lose much sleep from anxiety about the lost and erring. Sin that destroys the soul is something vague and mythical. Redemption by Jesus Christ from sin is to them like a legend. These things as tremendous realities they do not feel. The very facts of salvation have not gone very deep into their consciousness. Of course they like to have additions to the church, but if it were not for annual reports and the need of accessions in order to maintain the church, even for these they would have little care. They sometimes have nervous prostration, but it is brought on more by concern for their personal honor or reputation than by heart concern for the cause of Jesus Christ. It is fear of personal defect rather than defect to the cause of the Lord. A minister, the pattern of which is Jesus Christ, so intent upon the salvation of men that he laid down his life for that end, they know not. They would never be taken as men who had abandoned all worldliness, turned from everything of self and caring only for the good they can be to others, in his name. They would never be known as men the keynote of whose lives is self-denial or sacrifice. The fire is not there. They give out but do not burn out.

We are not asking for a recluse or ascetic, or tearful, cheerless man. The man needed is one who has rest and diversion, but all for one end. Everything points in the same direction. We need earnest men, men all afire with zeal for Christ. Such earnestness is power. Men who are putting it into their work are counting mightily for God. They are getting results. People are waiting on their ministry. Churches are seeking their service.

No preaching is so acceptable as earnest preaching, no service so effective as earnest service. "The art of preaching is the heart in preaching." There is no substitute for this earnest devotion of the soul. Those who depend for effectiveness upon a certain expressive gesture at this point, a certain inflection of voice at that point, a certain posture of the body here and a certain step forward or backward there, are too artificial to be lost in a sermon. Men with this conception of effective preaching have ditched their ministry. All along the line earnestness is power, but earnestness that grows out of a heartfelt sympathy and fellowship with Christ. We need live men "in dead earnest." Nothing will compensate in the end for this zeal. We have men who can say things in a striking way, skillful in the technique of public speaking, but short on real heart devotion. They will fall by the way. Nothing lasts but real interest. Only earnestness can run to the end. This is our supreme need. We need a lot of other things, but we need this first. Other things can wait for this. Indeed other things will wait.

To supply this supreme need should be our present leading concern. We can well afford to forego the interest we have been taking in more systematic methods, more perfect organization, co-ordination and federation of forces and all these things in order

to turn our attention to a more spiritual and efficient ministry. We gain time and power if we will give our whole attention to this need. Programs of conventions must give it large place. Theological seminaries should make it of first importance. Those who have prevailing power with God should make it the burden of constant prayer. Let the ministers who realize the need offer themselves with renewed consecration to their King. Let the religious editor take it to his heart and publish it to the people. Let the laymen carry it to the people's hour of prayer. Let churches seeking pastors inquire for it first—men with unselfish, whole-hearted, consuming interest in the saving and upbuilding of men for the sake of Jesus Christ. — The Baptist Commonwealth.

A SUGGESTION.

For sometime I have been thinking of calling attention to a matter that to my mind is of vital importance. I speak especially regarding the great need of making a special effort to assist our pastors along evangelical lines. I am not offering the suggestion to disparage anything now in the field but to insist that some campaign be inaugurated to teach men and women to reach the unsaved and lead them to Jesus Christ.

The need of this is apparent from the fact that many of our churches do not have an accession and in some cases not a conversion from one revival season to another. I cannot agree that this state of affairs should exist. I see the need of such in other ways. What can be done about it? Can there be a campaign inaugurated to send out men who have been successful in this line of work, and let them hold institutes and tell the brethren how they have succeeded? I think if we can succeed in this we will have done much toward the bringing in of the kingdom.

We are putting forth great efforts to care for the sick, educate the ignorant, enlist the unenlisted, etc., all of which is essential and must be kept up, but I am thinking that we could not do better than to train Christian workers for efficient service.

I may write again upon this subject later, in the interim I would like to know what other brethren over the State think about such a movement.

W. E. FENDLEY.

WHICH WAY ARE WE GOING?

By J. A. Lee.

I am asking you for space to say a few things along the line of denominational travel and will introduce my story by relating a short story.

A good old-fashioned country mother, back in the days when all of a boy's clothes were made at home, even to the suspenders he wore, made her son, John, a pair of suspenders, and as they were the first pair John ever had and he did not know how to adjust them, he crossed them before and also behind, and went out to do up his evening's work. In the course of an hour the mother

saw John coming towards the house and noticed that he had his suspenders crossed before and behind and when he got into the house she said to him: "Now, look here, John, I want you to quit crossing your suspenders afore and ahind 'cause I can't tell if you are comin' or goin'." Now, as this good mother could not tell the direction in which her son was going, because of the adjustment of his suspenders, so it is hard to say, when we take a look at our denomination to say just which way we are going. That little motto on the walls of the convention hall in St. Louis and one of the speeches made by one of our men from China and the much discussion regarding the motto shows very clearly where some of us are going or at least wanting to go. Our fraternal sentiment brethren should remember what took place about 251 A. D., when "Loyalty to Christ" or "Fraternal Sentiment," one or the other, must reign supreme.

The fraternal sentiment fellows went off with the state about the year 312, under the leadership of Constantine the Great and the Roman Catholic church was formed, and has and will ever be the greatest foe to Christianity the world has ever seen or will ever see.

Now if this fraternal sentimentism should prevail and bring forth a child it will be hard to name it and also to classify it. To say the least of the Lord will not have it and I rather believe the devil will be ashamed of it. When Constantine and his fraternal sentiment crowd came into existence, however, they did not totally destroy the spirit of loyalty to Christ, for there has and will ever be some who will stand for the truth as it is in Christ. And let me say just here, that loyalty to Christ means loyalty to denomination also. That Baptist who says and believes that fraternal sentiment is preferable to loyalty to Christ is not worthy of the name of Baptist.

Now in conclusion I wish to call attention to one other matter, which is this: It seems that we have become an observer of days. Hardly a week passes but I am reminded of the fact that next Sunday will be observed as some special day and for me to please preach a sermon along the special line and take a collection for a worthy cause. Now, my brethren, let me say to you that I have never gotten my consent to turn my pulpit into a lecture platform and give the Lord's day, to these various things. I know that they are all worthy causes and need to be helped and must have our support but this can be done without these special days, and in fact if we give time to all of them there will be no time to preach the gospel.

When Christ crucified has been preached and sinners are converted then all of these institutions will be taken care of in the right way. The greatest need of the Baptists of today is to return to the Bible way of preaching and cut out all these things and God will be well pleased with us.

Baptists cannot afford to spend their time with unionism and fraternal sentimentism, for they both stand for disintegration and decay.

BOOK REVIEWS

We shall be glad to review in this column any book which is sent us. Any book reviewed in this section may be secured by sending to The Baptist Record the price, together with the requisite postage.

Brothering the Boy, by E. Edward Rafferty, published by The Griffith & Rowland Press, Philadelphia; price, 75 cents.

The real value of personal service in the wide movement of brotherhood is clearly outlined in this valuable book for all interested in this movement and for all who come in contact with the normal, as well as the boy who has chosen paths of vice. The real significance of the value of this personal service is emphasized so that the reader is led to feel that there is no nobler and grander work than this. Such subjects as *The Boy in His Early Teens*, *Knowing Boys and Boy Life*, *Boy Truancy*, etc., are discussed in such a way that the reader gains the experience of the author and is better fitted for such service.

Your Child Today and Tomorrow, by Sidonie Matzner Gruenberg. J. B. Lippincott Co. Philadelphia.

Women are preparing for housewives by studying home economics; for years they have been cultivated in all of the arts and in science and literature, but the highest calling of women, that of motherhood, is ushered in often with no training and this fact is perhaps responsible for the many social problems of the day.

This book is an intimate treatment of the problems of parents with well defined rules of conduct and interesting discussions of situations that they have to face daily. Its nature and its great helpfulness in the management of one's own children, will give it great value to parents, and especially to mothers, the world over.

What a Woman Saw in South America, by Cornelia Zeng-Foster. The Roxburg Publishing Co., Boston.

What a woman sees may differ materially from the sights that greet a man, on the same tour. The really interesting things that appeal to a woman, and told in a most interesting way, are given in this volume which will add to the interest in South American travel. The reader is treated to a most interesting journey through this attractive land, with the author who has pictured the country so vividly that the imagination has little to do to transport one to that distant land.

The Goop Directory, by Gelett Burgess, published by Frederick A. Stokes Co., New York.

The latest addition to the series of Goop books by Gelett Burgess author and illustrator, is *The Goop Directory*, an attractive little book that will appeal to both the old and young in its treatment of bad habits in children. All who are acquainted with the previous works of this author will appreciate in this the fine combinations of quali-

(Concluded on Page 5.)

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When your time is out, if you do not wish paper continued, drop us a word. It is expected that all arrears will be paid before ordering paper stopped. Obituary notices, whether direct, or in the form of resolutions of the board, and marriage notices of 25 words, inserted for all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

A FITCH IN TIME.

Dr. Len Broughton tells of a man whom he saw in a collection of freaks, having his head set on back side in front. His face always looked behind him and he never saw anything till he had passed it. It seems that some of our Baptist people are just now threatened with a similar misfortune in the matter of our mission policies. In a recent issue of the Journal and Messenger of Cincinnati, one of the safest and staunchest of our Baptist papers, appears a protest against the action of the Foreign Mission Board of our Northern brethren. Some of them have been inoculated with the idea that the most convenient, if not effective, way to conduct mission work is by uniting with the representatives of other denominations. This idea has already gone so far that the proposal has now been made to turn over their entire mission work in Central China to the board of some other convention or of some other denomination. This may serve to open the eyes of some brethren who have thought of the possibility of co-operating with other denominations on the foreign mission field.

Some brethren who could not foresee a situation like this will realize what it means when we have past beyond the place to remedy it. May the Lord help us to get our heads on straight in this time when we are meeting a serious situation in the life of our churches and of New Testament Christianity. It is surely a time for "forward looking" men.

We are glad to see this strong and sensible protest in the Journal and Messenger by one who seems to be a missionary in Southern China. There is nothing inflammatory in it, but it pleads the impossibility of turning over Baptist churches to Methodist organizations. He says this was once tried in Africa and the Baptist churches refused to be turned over, but sent to another country for real Baptists to teach them and lead them. This unselfish missionary says if it is proposed to sell out in Central China to strengthen Southern China, that brethren on the latter mission are unwilling to be helped that way.

Our own board in Richmond does not contemplate any such unfaithful dealing with

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the churches, nor diversion of capital representing the past gifts and labors and sacrifices of Baptist people into the hands of other denominations. They are good men and true, but the policy of our denomination in this matter ought to be the result of wide and sane discussion, and there is need of a settled and definite understanding and pronouncement. One of the foreign mission secretaries says in a recent issue of the Religious Herald that they have engaged in no union effort except to furnish an instructor for a medical department in a Chinese University where other denominations furnish other instructors. If a mistake has been made in this matter, or if it is one that is likely to provoke a breach in our own ranks, it can be and ought to be corrected. It is better to differ with other people and co-operate with one another than to co-operate with others and cause divisions among ourselves. Let us get together on this matter and let us understand one another.

HE GOT HIS EYES OPEN.

You remember the story of Jesus at Jerusalem giving sight to the man that was born blind. He was a beggar on whose eyes Jesus put clay and sent him to wash in the pool of Siloam. It is significant that the evangelist interprets the name of the pool. He says it means "Sent," or in the familiar language of the kingdom, it was "missionary pool." He went and washed in missionary pool and "came seeing."

It is evident that there are a great many cases of blindness which ought to be sent to missionary pools. No man ever understands the religion of Jesus Christ until he gets his eyes open as to missions. Not to be in sympathy with the great business of saving men, of giving them the gospel everywhere on the face of the earth, is not to know the Lord. To be wrong on the question of missions, not to be heart and soul, in word and deed helping the work of missions, is to be wrong and stay wrong on the business of the Son of God and the church of God. To get right on that matter is to open the way to getting right on every other matter. "Let us be of this mind and if anything ye be otherwise minded even this God will reveal to you."

But where are the missionary pools for opening the eyes of the blind? There has been a good one in Jackson this week in the Men's Convention. There was a good one at the same place last week in the Women's Jubilate meeting. It is believed a good many got their eyes open at these meetings. From such conventions as these many men and women have gone away seeing, seeing the world in a new light, seeing the commands of Christ and the obligations of discipleship with new meaning. The pity is that some pastors pay no attention to such places. They do not anoint the eyes of their people and send them to be washed in these missionary fountains. Some within reach of them never mentioned them probably from the pulpit and their people remain in darkness.

To be sure the conventions are not cure-alls and there are other pools where the eyes of the blind might be opened. A good missionary sermon has made men see what they never saw before and would never have seen otherwise. Not a few people are having their eyes opened by the right sort of reading. How can people ever be expected to see the work of God's hand if they take no religious papers? The pastors who induce their people to take The Baptist Record and the Foreign Mission Journal and the Home Field are giving them vision of things to which they were once strangers. Many pools are being placed in the churches now by the use of mission study books. One of the most hopeful features in our church work today is that the women and the young people are reading books on missions as never before. Many eyes are being opened, and a new day is just ahead. Let us be among them that hasten the coming of the day of God.

JUBILATE.

To a mere man the meeting of the Baptist women workers of Mississippi held in Jackson on February sixth to celebrate the twenty-fifth anniversary of the Woman's Missionary Union would seem to be the most important woman's gathering for the year. It is to be supposed that they think so, too. The fact is that the consecration of efforts, time and money demonstrated at this Jubilate meeting was enough to make a mere man ashamed of himself. For if men put themselves into the work of the Master as the Baptist women of Mississippi have there would be little difficulty in raising the State's apportionment for every missionary work.

What does "Jubilate" mean? Of course the word comes from the imperative of the Latin verb to rejoice—that is, "Joy!" But Miss Kathleen Mallory, of Baltimore, put a new meaning into the word by means of an acrostic. The Jubilate, she said, should mean:

Joy,
Union.
Beauty,
Information,
Love,
Advancement,
Thanksgiving,
Enlistment.

Each of these had a place on the program, and many of the ladies in attendance from all over Mississippi went home with the determination to make the Jubilate year the greatest in the history of the Mississippi Union and of their local societies.

A full account of the three sessions will be found on the woman's page of this issue.

At the conference of educational men held at Nashville on the 22nd, J. L. Keesler, of Baylor University, was elected president, and J. H. Burnett, of Tennessee College for women, was made secretary.

Thursday, February 12, 1914.

Missionary J. G. Chastain and Mr. W. Edgar Holcomb are to close tomorrow a very important missionary and Sunday School campaign in northeast Mississippi. They have occupied almost the entire month of January in this work and have had a most excellent time. Holcomb has done a great work for Sunday Schools and has stolen the hearts of these people.

Rev. Walton E. Lee, our convention recording secretary, has moved from Hernando to Como where he has been pastor for sometime.

P. S. Rogers goes from East McComb to Hollandale, accepting the care of the church there.

BOOK REVIEWS.

(Continued from Page 3)

ties in his other books wherein the nonsense rhymes that are so easily learned by children, each bear some moral lesson that in its flowing rhythm is easily grasped by the childish mind. The Goop Directory contains a list of children who have very bad habits, such as crying continually, sulking, obeying slowly, not answering, etc., and from the young reader's acquaintance with these particularly unattractive children he is admonished not to be like them.

The other books in the Goop series—Goops and How to Be Them, Blue Goops and Red, Goop Tales, and More Goops and How Not to Be Them, are each characteristic of this writer's style, and should replace in the library of a child many of the absolutely worthless books that are on the market today.

The Lively City O'Ligg, by Gelett Burgess, published by Frederick A. Stokes Co. New York.

A new kind of fairy book which will supply a unique place in the child's library. Instead of giving to the creatures of nature the fairy instincts and inhabitants the woods with gnomes and fairies, Mr. Burgess has written a new kind of fairy book and has taken the scenes for the stories obtained in The Lively City O'Ligg, in the heart of the cities. He has given life to inanimate things, such as railroad trains, chairs and tables, and the reader is carried with him through a new fairy land, which proves to be the everyday scenes of the child in our modern cities and towns. Youthful readers will find in this volume wholesome food for the imagination of an innocent and attractive kind.

Reviewed by the National Publication Review Bureau.

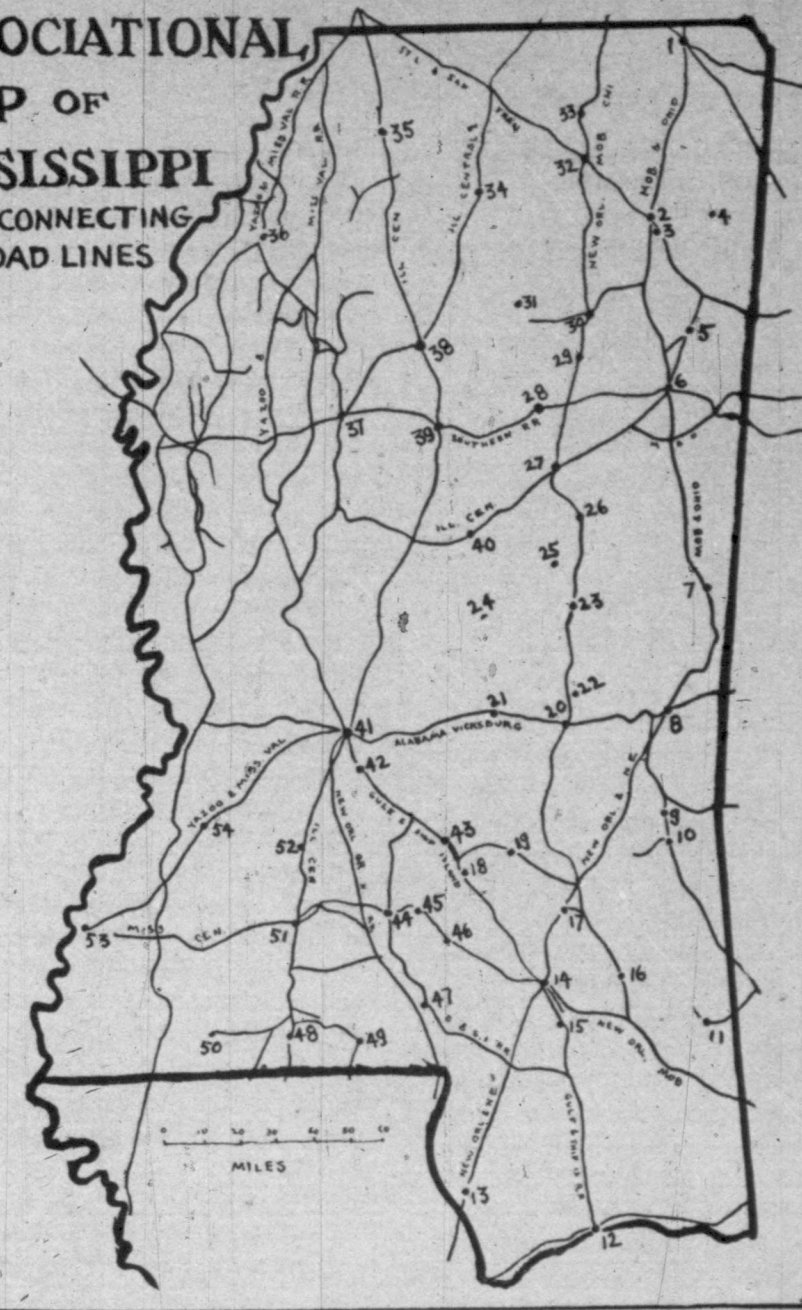
ASSOCIATION-TO-ASSOCIATION CAMPAIGN.

On the two columns to the right we give the time and place of meeting for the association-to-association campaign, which will begin February 11th and close March 25th. The numbers opposite the name of the association refer to place on the above map. The full program will be out in a few days, and will appear next week in The Baptist Record.

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ASSOCIATIONAL MAP OF MISSISSIPPI WITH CONNECTING RAILROAD LINES



Association.	Place.	Time—1914.
41. Central—First church, Jackson		Wednesday and Thursday, Feb. 11-12
42. Rankin County—Florence		Friday, February 13.
43. Strong River—Mendenhall		Saturday, February 14.
45. Jefferson Davis—Prentiss		Monday, February 16.
47. Pearl River—Columbia		Tuesday, February 17.
12. Gulf Coast—Gulfport		Wednesday, February 18.
14. Lebanon—Hattiesburg		Thursday, February 19.
18. Pearl Leaf—Collins		Friday, February 20.
19. New Liberty—Tylorsville		Saturday, February 21.
8. Lauderdale County—Meridian		Monday, February 23.
9. Liberty—DeSoto		Tuesday, February 24.
10. Chickasaw—Shubuta		Wednesday, February 25.
11. Leaf River—Leakesville		Thursday, February 26.
16. Perry County—Richton		Friday, February 27.
20. Bay Springs—Bay Springs		Saturday, February 28.
21. Hopewell—Forest		Monday, March 2.
52. Copiah County—Crystal Springs		Tuesday, March 3.
51. Lincoln County—Brookhaven		Wednesday, March 4.
48. Rogue Chitto—McComb City		Thursday, March 5.
39. Yazoo—Durant		Friday, March 6.
40. Kosciusko—Kosciusko		Saturday, March 7.
27. Chester—Ackerman		Monday, March 9.
23. Oktibeha—Philadelphia		Tuesday, March 10.
28. Zion—Eupora		Wednesday, March 11.
6. Columbus—West Point		Thursday, March 12.
5. Monroe County—Pleasant Grove (near Aberdeen)		Friday, March 13.
2. West Judson—Tupelo		Saturday, March 14.
1. Tishomingo—Corinth		Monday, March 16.
33. Tippah—Blue Mountain		Tuesday, March 17.
32. Chickasaw—New Albany		Wednesday, March 18.
30. Aberdeen—Okolona		Thursday, March 19.
31. Calhoun—Pittsboro		Friday, March 20.
36. Sunflower—Tutwiler		Monday, March 23.
37. Deer Creek—Indianola		Tuesday, March 24.
38. Yalobusha—Grenada		Wednesday, March 25.

THE FIELD GLASS

TWO SUGGESTIONS FOR MISSIONARY DAY IN THE SUNDAY SCHOOL.

William H. Smith.

The Sunday School Board at Nashville is preparing for a great day in all of our Sunday Schools on April 12th this year. The lesson for that day will be a missionary lesson, and a missionary program will be furnished in the Sunday School literature. It is expected that an offering will be taken in every Sunday School for home and foreign missions.

This Missionary Day is of vital importance to our foreign mission work. It is a time of great emergency with us. It is of supreme importance that we receive all of the money that is needed for the support of the work this year. It will require the whole amount asked by the last Southern Baptist Convention. We can announce on the first day of May that the whole amount of \$546,500, asked for foreign missions, had been given before the books closed on April 30th, none of us can imagine how much it will mean to our great world-wide cause. It would mightily encourage our people. It would create a wave of enthusiasm throughout the convention. It would hearten and cheer our missionaries all over the world. It would put the board into a position to send out the reinforcements for which the missionaries have long been pleading. Shall we not undertake this great task in an heroic spirit?

Let me suggest two simple plans which will help the Sunday School offering wherever they can be carried out. Both have been tried, and have been found effective by experience.

Offerings by Classes.

It is a great help for the superintendent to decide, in consultation with the pastor and teachers, how much he will ask each class to give, and write these amounts on the blackboard at least a month before April 12th, so that they can be kept constantly before the school. It is remarkable how each class will strive to do what is reported of it.

One caution must be observed. Do not ask the adult classes for an amount so large that it will cause the members of those classes to give less in the regular church offering. If any real help is to come from the Sunday School offering, it must be given in addition to that which is contributed in the regular offering by the church. It is the young people, especially who need the education and training in missionary giving, which comes from the observance of Missionary Day. It will help them to feel that they are taking part in the heroic task which now confronts our foreign mission work.

Talent Money Among the Children.

The great God will come to the young people if they can do something to earn the money which they contribute. We suggest that in this time of emergency, in our work,

the superintendent or teacher furnish as a gift or loan to each child who is willing to use it, a "talent"—about ten cents, to be invested and the proceeds given as his offering on Missionary Day. The writer on one occasion gave such a "talent" to a small group of children in a missionary society. In a few weeks they brought back a missionary offering of nearly \$50. One little girl invested her money in materials and got her mother to make hot rolls. She took orders from the neighbors at the market price. Her mother filled the orders, and she delivered the rolls. She made over \$10 for her offering.

This plan has been often tried with most gratifying results. Give out the "talents" immediately so as to allow as much time as possible before the 12th of April. You will be pleased with the result. The children will be influenced toward a missionary spirit and the cause will be helped in this time of very great need.

I throw out these two suggestions for what they may be worth. The main thing, however, is to find the best plan of interesting the Sunday School, and of getting them to help by a worthy offering on Missionary Day. Local conditions determine the best plan to be used, and each superintendent will know how best to manage in his own Sunday School.

Richmond, Va.

HOSPITAL NOTES.

Bryan Simmons, Supt.

During the month of January the hospital cared for 31 patients. We rendered them 231 days service, or nearly seven days to the patient. Sixty-three days service was in the form of benevolence and some concessions were made to other patients. While some of our patients have been seriously ill, the Lord has been gracious to us, and there have been no deaths.

Several parties have sent in donations to our benevolent fund which has been much needed and greatly appreciated. Others ought to help in order that we may not be embarrassed as appeals come to us in the future.

Work on the New Building.

The present contract on the new building has been completed, and the work is a credit to the Hull Construction company, and their workmen. Now let earnest prayer be made that the way may soon open for us to go further with the erection of the building.

Remittances.

In response to the notices sent out last week, quite a number have met their subscriptions, for which we are grateful. Some whom we thought would be very prompt have disappointed us so far, but we are still watching and waiting for their remittances. We find that some failed to have their notes returned when they remitted in the fall,

and are having to be troubled with additional notices. We regret this very much, but our former treasurer was hard worked at that time, and some were overlooked. In every instance we have found that persons who remitted were duly credited, although their notes were not returned.

Let me close these notes with a most excellent letter from Brother Blalock, recently returned from Texas. There are at least 100 pastors in Mississippi who, it seems to me, ought to emulate his noble example.

"Amory, Miss., Feb. 2, 1914.

"Dear Brother Simmons:

"Kindly send me proper blank on which to make subscription to the hospital. I want to have some part, even though it cannot be large, in that good enterprise.

"Sincerely,

"R. C. BLALOCK."

THE HOUR FOR ACTION.

My soul is filled with longing and concern as I look out over the mission fields of the world. Outside of Mexico, where internal war is raging, every field of our Convention Board is in positive need of more missionaries. The missionaries are ready to be sent but we cannot send them. The feeling is general that we must first pay the heavy debt of the Foreign Mission Board. Dr. R. J. Willingham, our great leader, has been sick for months. Can we pull out this year? I answer very confidently, "Under God, we can."

We will come out if every State will give what is asked of it this year. Mississippi is asked for \$42,000. Can we get it? I answer with assurance, "Yes, if the vice-president, associational representatives, the pastors, and churches do their duty."

The task lies on us as it never did before. Remember, please, if we secure the \$42,000 Mississippi will have done her part toward paying off the debt on our Foreign Mission Board. May God be gracious to us while we address ourselves heart and soul to the task.

Will every pastor address himself to the Foreign Mission collections from his church or churches, doing his part toward paying this indebtedness, whether that part be large or small—\$100 or \$1? Be sure to take a collection from your church as early as possible.

The associational representative in your association may be of some help to you. Be free to call on him. As vice-president for the State I will be glad to render aid to any pastor, so far as it can be reasonably expected of me.

Now is the time for action—to do things for Foreign Missions.

Sincerely,

I. P. TROTTER, V.-P.

Grenada, Miss.

AN A-1 CHURCH.

By R. L. Motley, D. D.

To be reasonably conservative and write on this subject, one would find it hard to say anything that would not meet the approval

of every Record reader. Alas! those who would probably offer some objection to such a church rarely if ever read any religious paper. Nevertheless, at the risk of dealing with the commonplace for those who may read, I beg to submit a few things that in my judgment, are essential to an A-1 church.

Bear in mind that a church is a body of baptized believers in Christ, united in the belief of what He has taught, and agreeing to do what He has commanded. What, then, would I style an A-1 church?

1. One composed of saved persons only.
2. One in which every member holds the Bible as his all-sufficient guide in all matters of religious faith and practice.
3. A church in which every member attends every service of the church, whether for prayer, preaching, or teaching unless providentially hindered.
4. A church where each member present actually participates in the worship—certainly engages in singing, and follows earnestly the one who may lead the congregation in prayer.

5. One in which every member contributes to the support of the work of the church. Some may be debarred by absolute poverty, but these should receive help from the church, and thereby have the ability and the pleasure of giving something.

6. A church that contributes systematically and regularly to every object claiming its gifts, thereby enabling the treasurer to forward funds for different purposes to their proper destination every month.

7. A church that is thoroughly evangelistic—one where much earnest, personal soul-winning work is undertaken, and one where at least one-third of the regular services are devoted to the unsaved.

8. A church where the denominational paper reaches every home. No church member can ever attain to his greatest efficiency without his denominational paper—the one published in his own home State; and the efficiency, or excellence of a church is of course determined by the character of its members.

West Point, Miss.

MISSION NOTES.

Rev. John Lake and Mrs. Lake were obliged to return from South China on account of Mrs. Lake's serious illness. Brother Lake has returned to his field, leaving his wife improving slowly at the Battle Creek Sanitarium.

We hear of a movement in China, supported by the president of the republic, to make Confucianism the state religion. A petition was sent to parliament, requesting the adoption of this form of barren morality.

Missionary Hendon M. Harris rejoices in the coming to his station, Kaifeng, China, of Dr. Hargrove, for years professor of English in Baylor University. He will teach English in the government schools there, and will have great opportunity to bring to bear the truths of the gospel on the students' hearts.

The Graves Theological Seminary, Canton China, enrolled 71 students last session and during vacation these students went over the whole South China field, preaching and distributing Christian literature. Twenty-six of them preached in 106 different towns and villages, traveling mostly on foot, and preaching 735 sermons to perhaps 20,000 people. There were 480 inquirers, and 53 baptisms. Ten of the students going out as colporters, visited 115 places, and sold 11,700 books and tracts, and found 180 inquirers.

Missionary J. R. Saunders writes to the Foreign Mission Journal of the help given him by a Mississippi layman in the Judson Centennial campaign in Texas. Brother George Boone, of Coldwater, Miss., but now a student in the Fort Worth Seminary, has contributed the services of himself and his automobile to this work. Brother Boone and his family are giving \$3,000 to the Judson Memorial.

Rev. B. L. Lockett gives a beautiful word picture of baptism at a waterfall at Saki, the latest and furthest inland African station, of thirteen young men and women who had renounced heathenism and professed faith in Jesus.

Rev. George Green tells of a glad freewill offering at one service at Ogbomoso, Africa, of \$120 in hard cash toward the much-needed church building. They now have \$620, and their missionary is asking the board for \$250 during 1914.

ANSWER TO FIFTY WOMEN

NON-CHURCH GOERS.

A. R. Bond, D. D.

The February issue of the "Woman's Home Companion" features an interesting article by Mr. Bruce Barton upon the subject: "Why Fifty Women Do Not Go to Church." The basis for this study was secured by enquiries from Mr. Barton, who presents his results and makes certain discriminating criticisms with which I am in most hearty accord. I commend his article and desire to supplement his view with this answer, based upon the replies of these respondents:

1. It is not right to deprive my child of the factor that largely made my life what it is for righteous living. With rare exceptions these respondents confess that they had until recently been regular attendants at church and that the church had stood in their development for all that was good and holy. Their break with the church had come as a reversal from custom. They are willing to concede to the past church life an efficiency that moulded their own character; they are at odds with the current church life.

The question is quite pertinent. As a parent, have I the right to deprive my child of the force that entered my life to create noble ambitions and instruct in right motives for conduct? In their own selfish tastes these respondents have overlooked the fam-

ily and social bearing of this church problem.

2. These respondents have neglected the fact that the initial and continual purpose of church attendance is worship. The genius of the church, that distinguishes it from the lecture hall and club, is that it provides for the occasion and impulse of worship. The church touches the variety of human life in all phases, providing for its intellectual, ethical, economic and social aims, but its main business is to cultivate the art of right living upon the basis of the soul's contact with God in worship. To be entertained, instructed, and socialized will be but secondary functions of the church, which loses its power when it fails of its creative purpose of ministering to the worship of men. These women have learned in their criticisms to abuse the church for holding to its dominant function; they would have it turn aside from its main contention.

3. These women have forgotten that worship the main function of the church, is individualistic and has value only in proportion to the soul's attitude. One gets from the service only what one puts into it in the way of devotion and receptivity. Certain of these women have been driven from the church through social slights, ineffective ministries, and failure to have aesthetical tastes satisfied. They would have doubtless discovered their own lack of vitality of devotion, if they had searched a bit further.

4. These respondents neglect to recall the fact that the church has been the dominant factor in civilization. Many of these women are dissatisfied with the church for its accused failure to correlate itself to modern life and conditions. It would be a contention that they should prove. But, the deeper fault with them lies in the fact that they close their eyes to history. They need to read Kidd's "Social Evolution," showing that the uptrend of civilization is the direct contribution of religion; Brace's "Gesta Christi" which indicates the beginning and growth of all lines of modern beneficent institutions as the work of the church; indeed any history of civilization will effectively annul this complaint.

5. These women seek church union without spiritual unity. Certain ones would have all churches come together. Formal organic union does not make inner spiritual unity, without which co-operation in effort would be fruitless.

Seldom if ever have our people enjoyed an address more than that given us last Sunday night by Dr. J. L. Johnson, Jr., president of our Mississippi Woman's College, Hattiesburg. After telling us something of the great Baptist Men's Convention to be held in Jackson February 10-12, he spoke to us in his own pleasing, forceful way upon "The Three-fold Development," bringing us an appeal for thorough, symmetrical, Christian education which some of us at least will never forget. In his administration of the affairs of our splendid young college, Dr. Johnson is doing a most excellent work, and we shall pray that God's blessings may abound upon him in it.—Baptist Bulletin.

TIDINGS OF THE KINGDOM

Rev. A. J. Copass, Home Board evangelist, has just closed a great meeting with Pastor J. T. King at Haynesville, La., for which there were 34 additions—25 for baptism.

The church at Louisville sends a copy of resolutions passed with reference to the retiring pastor, A. H. Mahaffey. They speak of him in words of high appreciation. He is worthy of all they say.

Brethren F. D. King and I. E. Reynolds, Home Board evangelist and singer, assisted Pastor J. H. Strother, at Queensboro, La., in a meeting which resulted in 175 per cent increase in the membership of the church.

In the Kansas Industrial School for boys that have become a charge to the State it has been shown that of the 225 there 22 had used intoxicating liquors, 108 used tobacco, 55 had drinking fathers, and the families of 75 were broken up by domestic trouble.

Brother W. F. Fisher, Home Board evangelist, who has just closed a meeting at Cedar Grove, La., where there was no church nor mission until he began, has had a great meeting; organized a church which has a membership of about 50 people, with bright prospects.

C. T. Kincannon: Please say to my Mississippi friends that I came to Virginia in April, 1912, and am now hard at work as pastor of the Bedford City Baptist church. I say this as some of my friends still address me at Clarksdale. I enjoy so much each issue of your excellent paper.

On account of the increase in the number of subscribers and the consequent increase in the time for printing and mailing the papers we have found it necessary to close our forms one day earlier. This will mean that all matter must reach our office by Saturday morning preceding date of publication in order to be sure of a place in the coming issue.

The following is a telegram to the Associated Press from Jerusalem, Palestine: "A concession for the construction of a street car line running from Jerusalem to Bethlehem, and also for the lighting of Jerusalem by electricity, was granted today by the Turkish government. The concession went to the French Bank which recently supplied Turkey with the money to purchase the Brazilian breadnought Rio Janerio.

A. J. Crawford, Presbyterian pastor, Louisville, Miss.: Rev. A. H. Mahaffey of the Baptist church, who has just closed his pastorate here, is an earnest, consecrated Christian gentleman, and a hard working pastor. His associations with the other pastors of the town were very pleasant as well as profitable. He leaves our town with the best wishes and high esteem of all regardless of church affiliation. We pray God's blessings upon him and his work wherever he may go.

H. W. Shirley, Nazarene: We are picking up a Baptist now and then who has a letter stored back and putting him in the harness, occasionally baptizing one. We have a splendid Sunday School and teacher meeting. And also a real good prayer meeting. I believe we have the best prayer meeting in town. And our congregations are good and regular, and on the second Sunday Brother J. R. Carter came down and preached a very fine sermon for us at 11 o'clock after which we ordained three deacons. Brother Carter made the official duty and reward of a deacon very plain, then Dr. Hall presented the following brethren to be ordaining counsel: E. H. Ratchiff, A. A. Taylor and A. B. Westmoreland. These seem to be enthusiastic in the work and are going ahead. The Record is getting better all the time.

Rev. Ben Cox: We have just started at Central Baptist church, Memphis, a daily noon prayer meeting something on the order of the Fulton street prayer meeting of New York City. Daily from 12:30 to 1:00 p. m. a prayer band gathers at this place and special consideration is given to requests for prayer sent in by telephone, telegraph, or letter from anybody, anywhere. Already requests have come in from a number of different places. The meeting is not simply for Central church and the Baptists, but will be carried on by all those who feel interested in the project. We believe with Tennyson that "More things are wrought by prayer than this world dreams of" and we are hoping and praying that this meeting may prove a great blessing to a large number of people.

T. R. Paden, Shuqualak: Having accepted the pastoral charge of the Shuqualak Baptist church, I am delighted with my new work. We are comfortably and happily housed in the pastor's home, the good people having given us a most cordial welcome and winning our hearts already by their many acts of kindness and love. Many nice things have been sent in giving us a well stocked pantry. I am grateful for the noble way they respond to their new pastor's ministry. The work starts off beautifully. We have had good services the two Sundays I have preached, new members coming in at each service so far—two for baptism and seven by letter (three of them being ourselves) since January 1. Our prayer meetings have been largely attended. We have a good Sunday School already and steps have been taken for taking a religious census of the town whereby we hope to largely increase the attendance. At the conclusion of last Sunday morning's service the church voted unanimously to adopt the envelope system of taking collections for pastor's salary and for missions.

G. W. Eichelberger says in Clarion-Ledger: "In coming through Vicksburg today, I learned that some whisky sellers there and nearby are boasting that the May bill will never become a law, because they have got it fixed. I find two letters on my table today warning the prohibitionists that politics has pledged to play an important part in modifying our bill and making it easier for the wholesale whisky criminals to sell liquors in Mississippi, and confirming what I heard in Vicksburg. I can scarcely believe what I have read and heard, and if it be true the quicker the people of Mississippi find it out the better, and I promise you the people shall know it and know it quickly. I find after reaching home that a man has been sent to probe into some rumors and that a telephone message from him confirms to some extent the rumors. If this be true, then it is time to draw the line tight, and have good people all over this State to know just where politics is playing such an important part. The fact is, the wholesale whisky criminals would like to keep sending in three million dollars worth of liquor every year into Mississippi, and if politics is going to aid them in doing it, the people will know it over the State within ten days from now. I have no patience with a man who claims to be a prohibitionist and who represents prohibition counties, and who lets down the bars for liquor to be sent into Mississippi. The time has come when the people are going to have something to say about it. The report in the Commercial Appeal today, that liquor criminals are feeling a little more hopeful of continuing their shipments since talking to certain parties, is said to have some foundation. Now let the light be turned on and the matter brought to a test. There are enough great and good men in the legislature to bury deep any political trade or promise that may have been made, and we are going to the bottom of it."

J. F. Hailey, Salyersville, Ky.: This is the location of Magoffin Institute, one of the Home Board schools. Salyersville is the county seat of Magoffin county which is about the center of Kentucky, north and south, and two counties from both Virginia and West Virginia lines. It is on Licking river which empties into the Ohio river at Cincinnati. The river is very small here, but gets on a boom when there is heavy rain, and overflows the low parts of the town. There are high hills on all sides, interspersed by narrow valleys through which small streams, mostly dry beds except in times of rain. These all converge and enter the river at this point. The scenery is picturesque, though the hills are too bare to look their best. Many of them are cultivated to the top. The sides are often steeper than the roof of an ordinary house. Corn, hay and tobacco grow luxuriantly, though little tobacco is grown here, I think. The people are among the most social I ever met, and appreciate the coming of a stranger who they think will add to the prosperity and uplift of the country, as much as people in the west. All one has to do to be one of them is just to make himself so. They are among the keenest witted people I have ever known, and the man who is looking for ignoramus would better take to the sticks around home. Some of them look rugged enough, and the stories told of their warm blood are all true, I judge. Breathit county joins Magoffin. That is where the most desperate feuds have existed, but I'm told all the leaders have died or been killed. A railroad goes through the county now, and law and order are being diligently cultivated. The school here has not been managed to the best advantage it would seem. I am told that A. E. Brown, the general superintendent of the mountain schools, says his greatest trouble is to secure proper men to man them. A. G. Austin, a graduate of Mississippi College, is bringing this one to its proper status. His first four months were very discouraging, but the school has doubled itself twice this week, this being the beginning of his second term. His lady teachers are excellent women and not afraid of work. I found them busily engaged helping paper a room in one of the dormitories the first time I met them. I predict that a new era for the school has dawned. Austin is a hustler and has the confidence of everybody in this country, I'm told. The church is young, weak, and has no house. It has not been well cultivated nor developed. But I find them enthusiastic and ready to hear the Gospel. My reception took place at the hither end of an eighteen mile ride with a four-mule team over the vilest road I ever dreamed of. I am told it is good in summer. The ride made Mrs. Hailey sick, it being made in a pelting snow, the road being so rough we had both hands too busy "holding on" to hold an umbrella. Some idea of the welcome we got may be had when I relate that court accorded me time and a cordial invitation to preach the day it opened—last Monday. People were here from Dan to Beersheba. So it is at least known that I am here. I learn that many were extravagant in their estimates of the ability of the new preacher as well as of his attainments. We shall see what we shall see. If people could see the need and the promise of this field, I am sure they would be ready to help us build a meeting house. We will thank you for any help you will give us. When you take your collection for Home Missions, please remember us. Mississippi has been well represented here, and the folks have an exalted idea of what she must be. Miss Mariah Johnson, now of Hattiesburg, taught here two years. Miss Elizabeth Kethley, now in the training school, Louisville, taught two years, I believe. These both left their names as household words. W. A. McComb held a meeting here two years ago, and is remembered enthusiastically. And now two more are on the ground. We hope to give a good account of ourselves. More later.

Strong Blood

Or weak blood governs for good or ill every part of the body. The medicine that makes weak blood pure and strong is HOOD'S SARSAPARILLA. For over a third of a century it has been the leading blood purifier.

Paint Without Oil

Remarkable Discovery That Cuts Down the Cost of Paint Seventy-Five Per Cent.

A Free Trial Package is Mailed to Everyone Who Writes.

A. L. Rice, a prominent manufacturer, of Adams, N. Y., has discovered a process of making a new kind of paint without the use of oil. He calls it Powderpaint. It comes in the form of a dry powder and all that is required is cold water to make a paint weather proof, fire proof and as durable as oil paint. It adheres to any surface, wood, stone or brick, spreads and looks like oil paint and costs about one-fourth as much.

Write to Mr. A. L. Rice, Manufacturer, 162 North St., Adams, N. Y., and he will send you a free trial package, also color card and full information showing you how you can save a good many dollars. Write today.

SHUPTRINE'S 1914

SEED BOOK

NOW READY. Standard varieties for the South. Highest quality field and garden seed. Fresh, hardy and true to name. Write for free copy at once.

Shuptrine Company, Savannah, Ga.

GIVE "SYRUP OF FIGS" TO CONSTIPATED CHILD

Delicious "Fruit Laxative" can't harm tender little Stomach, liver and bowels.

Look at the tongue, mother! If coated, your little one's stomach, liver and bowels need cleansing at once. When peevish, cross, listless, doesn't sleep, eat or act naturally, or is feverish, stomach sour, breath bad; has sore throat, diarrhea, full of cold, give a teaspoonful of "California Syrup of Figs," and in a few hours all the foul, constipated waste, undigested food and sour bile gently moves out of your little bowels without griping, and you have a well, playful child again. Ask your druggist for a 50-cent bottle of "California Syrup of Figs," which contains full directions for babies, children of all ages and for grown-ups.

A Remarkable Opportunity.

For you to obtain a college education with all expenses paid, the college to be selected by yourself. There is no reason why you should not satisfy your ambition—the opportunity is before you. This offer will be continued a limited time only. Applications will be considered in order received. Address J. C., Box 651, Dallas, Texas

Cancer Cured at the Kellam Hospital. The record of the Kellam Hospital is without parallel in history having cured today cured permanently, without the use of the Knife, Acids or X-Ray, over 50 per cent of the many hundreds of sufferers from Cancer who have been treated during the past eighteen years. We have been endorsed by the Senate and Legislature of Virginia. Examinations free at the Hospital. KELLAM HOSPITAL, 121 W. Main St., Richmond, Va. Write for literature.

DEATHS

MRS. J. T. LONGMIRE.

Adopted by the Woman's Missionary Society of Pelahatchie, January 13, 1914:

Death comes in although with outstretched arms and wings outspread, would bar the way. Such is true or there would be no need of this tribute of respect.

Recently He invaded the society and removed from it our "Little Mother," Mrs. J. T. Longmire, she having been one of our charter members and for many years president of our society, always a wise counselor. Having worked so faithfully with and for us for so many years, and desiring to give expression to the esteem and love in which she was held by us, we do therefore resolve as follows:

First, That in her death our society has lost one of its best and truest and most devoted friends.

Second, That we shall remember and ever cherish with gratitude approaching high unto reverence, the unflinching zeal always displayed and the untiring efforts expended by her in season and out of season for the good of our Union.

Third, That our warmest sympathy and condolence are tendered to the children of our sister, with the assurance that we share in no small degree their sorrow and bereavement.

Fourth, That her gentle presence and words of counsel and cheer will be sadly missed, yet we realize that "our loss is Heaven's gain," and in our hearts we thank God for having given us such a teacher and for bringing us within the radius of the beneficent influence emanating from such an active, zealous spirit in every phase of our Lord's work. We therefore submissively bow to the Divine Will, believing that for such a life and such a woman

"There is no death—what seems so is transition, This life of mortal breath, Is but a suburb of the life Elysian, Whose portals we call death."

Fifth, A copy of these resolutions be spread on the minutes and a copy be sent to each of the children of our deceased sister and the Rankin County Times and Baptist Record with request that they publish same.

MRS. J. B. MASSENGALE, MRS. A. BRITT,

MRS. L. M. STINGILY, Committee.

MRS. JOHN DREW BETTER.

McLeansboro, Ill. — "About five years ago," says Mrs. John L. Drew, of this place, "I was afflicted with pains and irregularities every month. I suffered continually, was weak and despondent, and unable to do my housework. I took Cardui, and in one month I felt like a new woman and worked hard all summer. I am now in perfect health, and recommend Cardui to all suffering women." Every day, during the past 50 years, Cardui has been steadily forging ahead as a result of its proven value in female troubles. It relieves headache, backache, womanly misery and puts fresh strength into weary bodies. Try it.

MILES DAMPER.

By J. Wesley Dickens.

On the evening of the 2nd inst., the message came to me announcing the sudden death of this splendid young man. In the morning of the New Year, in manhood's bright morning, the unexpected summons to the Upper Country came to him, and by way of the Valley of Shadows he has gone to live forever in the Land of Perpetual Youth. Could he have spoken to us before he left he might have said as did another:

"I hear a voice you cannot hear, Which says, I must not stay; I see a hand you cannot see, Which beckons me away."

It was my happy privilege, during my pastorate at Crystal Springs to witness his bright profession of faith and to lead him through the baptismal waters. He loved the church and its work and was loyal and faithful to all its activities. He was a dutiful son, a considerate brother, a generous friend, a happy, joyous Christian, a pure pious, purposeful, pleasing, promising, princely young man. Sunny-natured, golden-hearted white-mined, chaste-tongued. Miles still lives and lingers with us, though he's gone.

"Keep the heart singing all the while, Make the world brighter with a smile."

Does his death seem untimely? Then let us remember with Millman, that—

"Death cannot come To him untimely who is fit to die; The less of this cold world, the more of Heaven, The briefer life, the longer immortality."

And let us not forget that days and months and the passing years are not the true measure of life.

"We live in deeds, not years, in thoughts not breaths; In feelings, not in figures on a dial, We should count time by heart-throbs. He most lives Who thinks most, feels the noblest, acts the best."

For after all, "That life is long, which answers life's great end."

So—"It matters not how long we live, but how."

Measured thus, the life of our dear, young friend is long and large, though crowded into less than a score years.

In discussing, "Long and Short Life," Waller remarks:

"Circles are praised, not that abound In largeness; but th' exactly round; So life we praise, that does excel Not in much time, but acting well."

If what we call death were indeed the end of such a life, we might well rebel, but since it means the entrance upon a larger, grander life, we find hope in our sorrow and comfort and resignation in our grief. Like Henry Ward Beecher, we can say:

"We sleep, but the loom of life never stops, and the pattern which was weaving when the sun went down is weaving when it comes up tomorrow."

And with Abraham Coles:

"Let us not doubt that God has a father's pity towards us, and even

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to distribute religious literature in your community. Sixty days' work. Experience not required. Man or Woman. Opportunity for promotion. Spare time may be used. International Bible Press, 632 Winston Bldg., Philadelphia.

In the removal of that which is dearest to us He is still loving and kind. Death separates, but it also unites. It reunites whom it separates."

While we cannot and would not bring him back to us, we can go to him. I am profoundly thankful for the faith and piety of his fond parents and dear sister. The way to the Throne is familiar to them, and they know where to find God's fountains of comfort, and springs of consolation.

Who shall separate us from the love of Christ? Shall tribulation, or distress or persecution or famine or nakedness or peril or sword? Nay, in all these things we are more than conquerors through Him that loved us. Neither life, nor death, nor angels, nor principalities, nor powers nor things present, nor things to come nor height or depth nor any other creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord.—Rom. 8:35-37-39.

Wherefore comfort one another with these words.—I Thess. 4:18.

J. WESLEY DICKENS, Jackson, Tenn., Jan. 11, 1914.

To Cure a Cold in One Day

Take LAXATIVE BROMO QUININE tablets. Stop the Cough and Headache and work off the Cold. Druggists refund money if it fails to cure. E. W. Grove's signature is on each box. 25 cents.

For Sale

47½ acres of land, 30 acres cleared, 17½ woodland, 1½ miles of Clinton, Miss., the town of schools and Christian influence. Good macadam roads divides it. Two tenant houses on it. Address

PHILIP DIDLAKE, Clinton, Miss. or address Eastman Jones, R. W. Walker, or P. B. Bridges, Jackson, Miss.

COMB SAGE TEA IN LIFELESS, GRAY HAIR

Look young! Common garden Sage and Sulphur dardens so naturally nobody can tell

Grandmother kept her hair beautifully darkened, glossy and abundant with a brew of Sage Tea and Sulphur. Whenever her hair fell out or took on that dull, faded or streaked appearance, this simple mixture was applied with wonderful effect. By asking at any drug store for "Wyeth's Sage and Sulphur Hair Remedy," you will get a large bottle of this old-time recipe, ready to use, for about 50 cents. This simple mixture can be depended upon to restore natural color and beauty to the hair and is splendid for dandruff, dry, itchy scalp and falling hair.

A well-known downtown druggist says everybody uses Wyeth's Sage and Sulphur, because it darkens so naturally and evenly that nobody can tell it has been applied—it's so easy to use, too. You simply dampen a comb or soft brush and draw it through your hair, taking one strand at a time. By morning the gray hair disappears; after another application or two, it is restored to its natural color and looks glossy, soft and abundant.

Dates of sale, February 17th to 23rd, inclusive; limit to return March 6th, 1914; except that tickets may be extended until March 23rd upon deposit and payment of \$1.00 extension fee.

IF BACK HURTS USE SALTS FOR KIDNEYS

Eat less meat if kidneys feel like
lead on bladder bothers you—
Most forms uric acid.

Most folks forget the kidneys
like the bowels, get sluggish and
clogged and need a flush occasionally,
else they have backache and dull
misery in the kidney region, severe
headaches, rheumatic twinges, torpid
liver, acid stomach, sleeplessness and
all sorts of bladder disorders.

You simply must keep your kidneys
active and clean and the moment
you feel an ache or pain in the
kidney region, get about four ounces
of Jad Salts from any drug store
here, take a tablespoonful in a glass
of water before breakfast for a few
days and your kidneys will then act
fine.

The famous salts is made
from the field of grapes and lemon
juice, combined with lithia, and is
harmless to flush clogged kidneys
and stimulate them to normal ac-
tivity. It also neutralizes the acids
in the urine so it no longer irritates,
thus ending bladder disorders.

Jad Salts is harmless, inexpensive,
makes a delightful effervescent
lithia-water drink which everybody
should take now and then to keep
their kidneys clean, thus avoiding se-
rious complications.

A well-known local druggist says
he sells lots of Jad Salts to folks who
believe in overcoming kidney trouble
while it is only trouble.

ECZEMA CONQUERED!

Man-devise remedies sometimes fail
to afford relief to the victims of stubborn
and violent eczema, but the Fetter and
kindred acetone skin cures. Such
unusually potent cures yield readily
to

ACIDINE

Nature's Wonder Remedy
A highly concentrated Mineral Water
direct from the earth—so powerful that
one drop contains more medicinal vir-
tue than a teaspoonful of almost any
other remedy on the market. Externally
it alleviates pain and itching. Internally
it is a wonderful tonic and
blood purifier. It cures eczema, skin
diseases, and chronic constipation. It
treats all your ailments. Postpaid
you by all mail order houses. Postpaid
on receipt of price.

ACIDINE MINERAL COMPANY,
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We, the undersigned, of the Newton County,
Miss., hereby certify that Acidine is a natural
product from the earth and has been success-
fully used in this community for many years, effecting
the most wonderful cures of eczema, skin diseases,
and chronic constipation. It is a tonic and blood
purifier. It cures eczema, skin diseases, and chronic
constipation. It treats all your ailments. Postpaid
you by all mail order houses. Postpaid on receipt of price.

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The Baptist Record, Jackson, Miss.

THE TRAINING SCHOOL SETTLE- MENT—A WORKSHOP FOR MISSIONS.

The very name "workshop" im-
plies the hum of industry, the whirl-
ing of wheels, the buzzing of saws,
the countless passages to and fro of
capable superintendents from group
to group of busy workmen. Come
with me, then, and let us visit to-
gether the plant of the Woman's
Missionary Union—The Training
School Settlement—and catch there
the hum of many endeavors, the
whirling of many plans, the buzzing
of many voices, the constant passing
to and fro of Training School girls
with hearts attuned to the worldless
music and lives given over to service.

The great white building stands a
landmark of purity in the dust and
grime of its surroundings, and into
its doors there come "human hearts
that are broken, human spirits that
are crushed, human needs that are
pressing, human souls that are lost."

Old women come whose days are
numbered and close behind are
sweet-faced children whose lives are
already coming in too close touch
with sin. Girls there come whose
lives are sorely tempted and mothers
bowed with burdens too great for
carrying—these are the broken ves-
sels that come for mending, and
gladly the work goes on.

On Monday at nine o'clock the
doors are opened and a training
school girl with her book before her
waits busily for a call. The tele-
phone rings—a mother wants coal
ordered at the discount arranged for by
the settlement authorities. With
cordial readiness the request is
granted and again she settled down
to work. Soon there is a light tap
on the door and a woman from the
neighborhood asks permission to use
the phone. An old lady dressed in
faded black, bearing on her face the
mark of many sorrows, comes in ask-
ing for Miss Leachman. The book is
closed—forgotten—and, as they
await the arrival of the city mis-
sionary, they talk of many things
and the woman tells a bit of her
pitiful story.

The workman is at
work now, in very truth, and, with a
prayer down deep in her heart for
guidance, she gives the comfort and
new courage so sorely needed. A bit
of a boy with curly hair and sweet
blue eyes enters without knocking
and says his mamma wants him "to
play a while till she goes to the store."
A pair of blunt scissors and an old
magazine keep him quiet and happy
over in a corner, not too far from the
stove. A new girl from the train-
ing school relieves the one who must
go to class, but still they come, these
needy callers—some to sit a little
while and go away, some to await

Miss Leachman's counsel, some to re-
ceive a needed supply of winter
clothes from the many barrels and
boxes so generously sent from over
the states. And as Monday morn-
ing is, so are the other mornings of
the week, and whether the calls are
few or many, not one of them goes
unheeded.

On Monday afternoons and Thurs-
days from behind the closed doors of
the "chapel" there comes the sound
of music—halting to be sure and
broken, but music nevertheless, such
as only children's tiny fingers make
once and again we hear the sweet
voice of the training school girl who
is giving not only music lessons
there, but far more lasting lessons
in gentleness and faithfulness and
love. But, even as we listen, school
girls come in with books to exchange,
and not far behind them—and none
the less noisily—follow their broth-
ers. The tall librarian greets each
with a smile, and pleasant words are
interchanged as the exchanges are
quickly made.

On Tuesday afternoon, as we en-
ter the door, we are greeted with the
sound of many voices—it is the clat-
ter of the workshop in earnest now,
for the mothers' club is gathering,
and soon from their hearts will
sound forth praises in song, broken
words of prayer, halting reports of
the work they themselves are doing
for these whose needs are little
greater than their own. Miss Leach-
man and two training school girls
are superintendents in charge of this
corner of the shop and wonderful
work they are doing.

But where are the children too
small to leave at home when their
mothers come to the club? Back
in the kindergarten room another
training school girl is working—tell-
ing stories, playing games or singing
lullabies. Sometimes a baby's cry
penetrates the chapel doors but
somehow he is comforted, quiet is
restored and the wheels whirl on
right merrily.

On Wednesday afternoons the girls
from nine to twelve are in session
and we hear the pings of the "Blue
Birds" at their work "as the needles
fly and the scissors snip," and these
little mothers busy themselves pro-
viding winter wardrobes for their
dolls. As we listen to the "Blue
Birds" their brothers in another
room are busily working away at
their basketry, each captain of his
own ten fingers, training them to
obey his will. In both groups train-
ing school girls have charge.

The fires of the afternoon have
scarcely burned out before the even-
ing's work begins. This time the
"Campfire" group of older girls
claims our attention; and as they

busy themselves preparing their own
supper, setting their own table and
defly serving, they are instructed in
all the ancient lore of work and
health and love wrapped in their sig-
nal word "Wohelo"—just as their
younger sisters will be in two other
groups meeting on Friday and Sat-
urday afternoons. Again on Friday
nights the doors are opened to wel-
come the older boys, to whom two
splendid young men, themselves in
training, extend a brother's helping
hand.

Were there ever children whose
hearts did not long for stories? Never,
I think; so on Saturday af-
ternoons for an hour, the little folks
sit spellbound listening to marvelous
tales of "Once upon a time," or rest-
ing their active little bodies with
merry romping games.

And after Saturday comes Sunday
and the busy wheels are quiet until
after the noonday sun has passed its
zenith and points to the eventide.
Then from far and near they gather,
the helpers and the helped to spend
an hour of praise and worship with
the master of the shop.

And now the tale is told, save the
best thing and the last—the prayer-
wrought miracle, so old yet ever new
—weak instruments made ready—fit
for the Master's use.

TRAINING SCHOOL STUDENT,
Louisville, Ky.

OFFER THREE ISSUES FOR FAMILY TRIAL

Write for These Copies of Current
Youth's Companion.

You cannot choose for your general
family reading a better periodical
than The Youth's Companion. Not
only is it a constant source of de-
lightful expectation for the boys and
girls, with its stories and sketches,
but to men and women its editorials,
its articles, its Doctor's Corner,
bring the best thought of the best
minds in the United States. It
stimulates ideals among the whole
family. To those who do not know
the Companion, the publishers will
with pleasure send three current is-
sues, beginning with the Washing-
ton's Birthday number. Address
The Youth's Companion, Boston,
Mass., inclosing this notice.

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Baptist Record, Jackson, Miss.

LONG PASTORATE AT ELLIS- VILLE—ANNUAL RETURN VIS- ITS—GLAD GREETINGS.

Taking the Apostle Paul for an
example when he wrote in his letters
to churches especially those to the
Philippians and Thessalonians of his
labors among them and of their ap-
preciation of him and his work made
manifest in after years, this writer
will with the permission of our kind
editor speak through the columns of
our paper and tell of a church of
Christ which merits a public notice,
and it is the Baptist church of Christ
at Ellisville.

The writer with his family arriv-
ed in the town of Ellisville twenty-
three years ago and a pastorate was
begun there which lasted fourteen
years, during which time there were
happy associations formed between
him and his Baptist people and also
between him and Christians of other
faiths and of other friends which
have continued unabated in Chris-
tian fervor since the day he bade
them farewell as a pastor nine years
ago and returned to the Gulf Coast
field. As evidence of this statement
he has been invited to return there
and to preach one Sunday in the year
for a number of years and filled his
annual appointment there recently
to the joy of his heart. It has been
understood that on "Bowen's Day"
as some have been pleased to call it,
that there will be no other services
held in the town so that everybody
may if they choose attend the ser-
vice at the Baptist church and hear
the ex-pastor preach the glorious
Gospel. And so the pastor of other
churches hold no service and if in
town they attend with their people
and join the congregation composed
of Baptists, Presbyterians, Metho-
dists, Congregationalists, Lutherans,
Seventh Day Adventists, Holiness
people and others, and non-professors
and some colored people, who listen
attentively to the preacher as he
speaks of those eternal verities
which concern us all. A happy at-
mosphere fills the house for the Holy
Spirit is there, and our hearts unite
in joyful acclaim of that "name
which is above every name" while
sweet songs lift our hearts' affec-
tions towards Heaven. The ex-pastor
and aged preacher's own heart burns
within him with holy love for his
auditors and feels as did one of old,
"Lord it is good for us to be here."

O. D. BOWEN.

HOW IT IS DONE.

I see in the Record your call for
some brother to solve the problem of
how to get the paper in the hands of
all the Baptists and as I have often
heard the assertion, "The brethren
always embrace the siren" I am go-
ing to offer a solution, not an
original one, but one adopted by
the U. D. C.'s. The president of
each chapter pledged for the mem-
bers of that chapter an amount of
money sufficient to place the paper
in the homes of each member, trust-
ing to the loyalty of the members to
stand by her. This has proven an
inspiration to the members, and a
benefit to the paper. The chapters
are promptly responding and feeling
an ownership in the paper are send-
ing in articles to be in the paper,
others seeing this, hasten to send in
their pro rata, and go to work do-
ing something, that they may be rep-
resented, so you see it is a mutual
benefit arrangement. The increased
subscription list enables the editor
to get out a better paper, the many
good things in the paper revive the
interest in the work and it is a suc-
cess.

Now let your pastors all over the
State adopt the plan. Let them put
it before the church in forcible
terms, take up a collection urging
the prosperous one to make up for
those less fortunate. Let the secre-
tary send in the names and when
the homes have had the paper for
a few weeks, another collection will
find the people ready to respond

wept with those that wept," while
their precious children found the
way into his heart. In the home, on
the streets, in business houses, in the
mills he grasped the kindly hand,
and so the reader has an answer to
the question as to how came about
this exhibition aforesaid upon the
return of the ex-pastor's annual visit
to that town where he is received
with gladness by all the people. Yea,
old men and children, young men
and maidens, and both white and
black welcome him there.

I close with personal mention of
several:

The esteemed pastor, Rev. J. L.
Low has given the ex-pastor a
hearty welcome and such loving at-
tention and has done much to make
glad the heart of his aged predecessor.
It has been his custom at the
close of the annual sermons to give
the congregation an opportunity to
make a free will offering to the aged
ex-pastor, which offerings have been
made so cheerfully by those Chris-
tians of various creeds and some peo-
ple of no creed. Never can I forget
this noble big-hearted servant of
Christ. May his eternal resting
place be near the throne, and what
a splendid people he serves. How
happy the memory of them with
whom I labored so long and whose
unbroken kindness to me will be
treasured till we meet in heaven.
And those Christians of other de-
nomination with whom I was happily
associated and from whom I received
tokens of love occupy warm places
in my heart. And my brothers and
sisters in black will be remembered
for their many kindnesses shown to
me and mine.

with balance due. Surely Christians
will be as zealous in the Master's
work as in love for the "Lost Cause."
Most U. D. C.'s are members of
churches.

Yours sincerely,
E. J. ELLIS.

WASTED ENERGY.

I rise to remark that some of our
brethren are unduly agitated and
overly excited about the "mourners'
bench." There is now no mourners'
bench, nor are there any mourners.
I am surprised that these brethren
do not know that up-to-date people
do not get religion that way now. If
any one of these brethren or any
one else for that matter, has in the
last decade seen one single individual
who was so pungently convicted of
sin as to be actually mourning over
his guilt let such a one "speak out
in meetin'" and I will extend to him
the hand of fellowship and present
him a chromo.

Brother Cooper asks: "Who was to
blame?" If the cases cited by him
were really as densely ignorant as he
represents them to be, then surely
no one was to blame, nor did they
need instruction for they would have
been saved upon the principle that
"the Lord preserveth the simple."
But suppose they were not as sim-
ple as Brother Cooper represents
them to have been, the fact remains
that according to his own recital of
the details in each case not one of
these was mourning on account of
conscious guilt. To one looking on
from the outside and from my dis-
tance it would seem that a lot of
mighty silly folks had fallen into
the hands of some fool preacher or
rather "near preacher." This may
not be parliamentary, Brother Editor,
but it comes mighty near expressing
my real convictions in the matter.

N. W. P. BACON.

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The Baptist Record, Jackson, Miss.

New Styles in Summer Shoes

Since catalogue was issued, we have added a great many new styles
to our line. It will be several months before a new catalogue will be
ready to mail. We have found that

Ladies' Oxfords made of Russia Calf and White Duck
with rubber soles on English last, are very popular. We can furnish
the Russia Calf with rubber soles at \$2.00 and \$2.50 per pair, the kind
that retail for \$3.00 and \$3.50. We have a complete line of Ladies'
White Duck Oxfords, with rubber soles, at 90c, the kind that retail for
\$1.50—at \$1.10 and \$1.50. The \$1.50 is the regular \$2.25 shoe.

It is about time now for the wearers of shoes to think about the
spring and summer styles, or oxfords, and we would suggest to the read-
ers of this paper that they forward their orders now while our stock is
complete. We have all the new styles and if there is anything not men-
tioned in the catalogue we would suggest that our customers describe
the shoe wanted, we have it.

Yours very truly,

DRAKE-INNIS-GREEN SHOE CO., Charleston, S. C.

"The Plain Truth About Seed"

By G. B. McVay, Premier Seedman of the South

SEND FOR IT, IT'S FREE

An 84-page Catalog filled with valuable information about Seed
and Seed Culture. The best book on the subject that is published.
Proven facts, not theories given. Best tested varieties recommended
to give results. You ought to have it.

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A Denominational School, Owned, Controlled and Operated by the Mississippi Baptist Convention

Your daughter will be as safe here as in your home. Mrs. Mae Waller Batson Lady Principal, gives her whole time to the
care of our girls. A high college curriculum and splendid conservatory advantages. Begin now and plan with us to send your
daughter here. Did you know the enrollment had reached 195? For catalogue, address

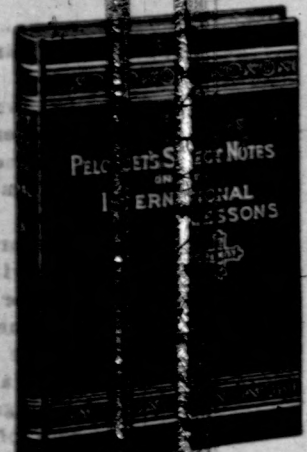
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Hattiesburg, Mississippi

Peloubet's SELECT NOTES

INTERNATIONAL SUNDAY
SCHOOL LESSONS
1914

Fortieth Annual Volume of This
Great Commentary



The fortieth annual volume of PELOUBET'S NOTES, by the Rev. Francis Peloubet, D. D., and Anna R. Wells, Litt. D., LL. D., is just a little better than any of its predecessors.

To obtain an enormous sale for such a book in a single season is a notable feat, but to continue the achievement, with constantly increasing sales, for four decades, is the face of strenuous competition, is an unequalled triumph. Yet this is just what PELOUBET'S NOTES have accomplished. The result is due to their uniform excellence, their fairness, their fulness of illustration and anecdotes, the wealth of material they bring together from the best sources, their practical helpfulness to teachers and pupils, and their freshness which keeps them always parallel with the most recent thought and with the great events of the modern world. All these qualities are exemplified in the volume for 1914.

Price, \$4.00; prepaid, \$1.15.

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The Baptist Record
JACKSON, MISS.

B. J. LEONARD

DENTIST

Special Attention Given to Children's
Teeth and the Treatment of Gum
Troubles

Seutter Bldg. Jackson, Miss.

NEWS IN THE CIRCLE MARTIN BALL

Pastor R. M. Boone is moving his family from Gloster to Marks. He will divide time with Marks and Belen. The church at Marks is arranging to erect a splendid brick meeting house.

Pastor Harry Leland Martin will inaugurate a series of meetings at Indianola, February 15. He will have to his aid Evangelist Sid Williams, of Texas, and Singer J. A. Brown.

The Western Recorder gives large space to the Judson memorial movement. It also presents the pictures of the men and women who have gone to the foreign fields from Kentucky.

Pastor M. C. Vick leaves Shaw, yielding to the earnest call of the saints at Yazoo City. He has done a splendid work at Shaw and Lyon. We regret to lose him from this part of the Delta.

Rev. E. H. Yankee, who has been laboring successfully in Tennessee, as an evangelist, has accepted the pastorate of the First church, Forrest City, Ark. He is a fine preacher and a good pastor.

Rev. W. C. Boone, who is now at the seminary at Louisville, has been called to the church at Hernando, Miss. He is a son of Dr. A. U. Boone, of the First church, Memphis. A worthy son of a noble father.

It was announced at the ministers' conference in Dallas, Texas, that there were 4,865 in the Baptist Sunday Schools of that city the fourth Sunday in January. At the Central church, our own W. A. Hewitt, pastor there were 761.

The laymen from every part of the State should attend the Laymen's Convention at Jackson next week. Some of our greatest men will be there. Much information will be given and much inspiration acquired. Arrange to go.

The Sunday School at Clarksdale has more than doubled within the last six weeks. Ten members have been received. The congregations fill the house morning and night. The work presents a hopeful outlook along every line.

Rev. S. D. Monroe has left Birmingham, Ala., and accepted work at Nichollsville, same state. He has been taking the Alabama Baptist for 32 years. A good example! All Mississippi Baptists should take The Baptist Record.

Rev. M. C. Vick's going to Yazoo City leaves a very important field in the Delta vacant. Shaw and Lyon furnish a fine opportunity for some of our best men. The churches are in good condition, well organized and furnish a good living.

The trial of Dr. Frank Norris, pastor of the First church, Fort Worth, Texas, for arson, resulted in complete acquittal on the first ballot. His persecution now should be dumb and let this godly minister go on in his great work of building up the kingdom.

Evangelist D. P. Montgomery, of Girardeau, Mo., recently conducted a wonderful meeting at Scottsville, Ky. The entire community was deeply stirred. There were 81 additions, and the church caught a larger vision of service in the Master's kingdom.

Rev. A. N. Hall held the annual meeting in Simmons College, Texas, recently. Every girl in the college was saved, and most of the boys. There were 40 conversions one morning at the chapel service. They are training them in the heart as well as the head.

Pastor John A. Held, formerly of Natchez, is doing a marvelous work at San Marcos, Texas. Every Sunday in January, from five to ten have been received into the church. One hundred and twenty-three were received in 1913; \$10,010.24 was contributed to all purposes during the year.

Dr. A. V. Rowe, so long the efficient and successful secretary of the State Mission Board, is admirably qualified to teach the Bible in any college or university. He is well prepared, both in mind and heart. What a blessing he would be to young preachers! Thoroughly orthodox, and knows his Bible.

The fourth Sunday in January was one of the greatest days in the history of the First church, Ft. Worth, Texas. There were 27 additions, 757 in the Sunday School. Dr. J. Frank Norris preached twice at night, first in the basement, to a congregation of 400, then in the main auditorium to a crowded house.

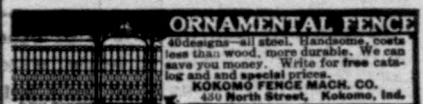
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Announcement

NEW BOOKS

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By W. EDWARD RAFFETY, Ph. D. An appeal for person, not proxy, in social service. Cloth, 75 cents net.

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SUNDAY SCHOOL LESSON

TO BE STUDIED WITH OPEN BIBLE

FAITH DESTROYING FEAR.

Lesson 8. February 22.

Motto Text: "Every one who shall confess me before men, him shall the Son of Man also confess before the angels of God."—Luke 12:8. Lesson passage, Luke 12:1-12.

Time—Immediately following last lesson.

Place—The neighborhood immediately around the Pharisees' home.

Outline:
1. The folly of hypocrisy.
2. The fear and love of God.
3. Confessing and denying Christ.
4. The Holy Spirit blasphemed, and trusted.

1. Hostility was the thinly-veiled attitude of the Pharisee who invited Jesus to dine with him, and as Jesus comes from that inhospitable atmosphere, the Pharisees and Scribes press upon him and seek to entangle him in his talk, to his own hurt. Outside, multitudes have been coming together, so full of eagerness to hear him that they tread upon each other in the crowd. Our Lord often talked to companies larger than any of the great conventions of our day. Speaking first to his disciples, he warns them against hypocrisy, the ruling principle of the Pharisees, which is like the unseen yeast in the dough, pervading and dominating the whole lump. The day is coming. The day of Judgment, when this hypocrisy, this pretense of bad men of being good, shall be shown to be folly, for every counterfeit of honesty and goodness will be branded as spurious, all share righteousness will be proved to be pernicious fraud. Secrets whispered in the darkness of the night shall be brought out in the light, and words spoken in the privacy of the thick-walled store-chambers shall be given the publicity equal to a house-top proclamation. He will have none of this awful insincerity in his kingdom. Look carefully into your heart, and see if you cherish there any form of sinful pride, for of this the Master says, "Beware."

2. Fidelity to truth frequently would lead the disciples into fierce persecution, but Jesus reminds them that there is a limit to the power of their enemies. They may kill the body, but can do no more, for the soul has sought its eternal home. But there is One in whose hands are the final issues, the Lord who made both soul and body, and whose prerogative it is to cast into hell and He it is who must be feared. We are told that we may serve God acceptably with reverence and godly fear (Heb. 12:28), and that His mercy is on them that fear Him from generation to generation (Luke 1:50). Love and tenderest care for those whom he calls elsewhere his "little flock" (Luke 12:32) is manifested now when he tells them of the numbering of hairs of their head, and the guarding of the fall of the little sparrows, worth only four mills apiece. That we are of more value than many sparrows to

the God we fear and love is a sweet assurance to the humble heart. "He will keep him in perfect peace whose mind is stayed on him."

3. Confession of Christ meant often in that day the loss of earthly position, separation in families, the giving up of many things held dear, but Christ offers a reward that makes all worth while. To confess him is to avow one's faith in him as Messiah and Savior, and to declare personal allegiance to him, involving self-denial, sacrifice and perhaps the hazard of life. Read what the Apostle Paul says in Philipians 3:7-11 of his loss and wondrous gain in "winning Christ." Him who confesses his Lord, thus shall the Son of Man also confess, says the Savior, before the angels of God, a recognition of him as a faithful and worthy disciple, entitled to eternal honor and reward. But he who denies the Savior in the presence of men, he who declares he has no need of the atonement, he who rejects the offer of salvation through him, shall have no advocate in the last day, for he shall be denied in the presence of the angels of God.

4. Many were led astray by false interpretations of Scripture by the religious leaders, for "Them that were entering in ye hindered," he says in the last lesson, and it is possible that some who spoke against Jesus, might afterwards, with better knowledge, have sought forgiveness. This would be granted, but blasphemy against the Holy Spirit cannot be forgiven. On a former occasion (Luke 11:15) his enemies attributed his power to restore an afflicted man to his use of the power of Satan, being unable to distinguish between the holiness of God incarnate and the wiles of Beelzebub. This unspeakably wicked charge constituted blasphemy, and put them beyond the work of mercy, because the Holy Spirit, whom they thus insulted and denied was the necessary agent in repentance. This same Holy Spirit was to be the comforter and friend of the disciples in persecution. They were to take no anxious thought when summoned before magistrates and powers on account of their faith, for he would enable them so to answer their accusers as nobly to honor "the name." Stephen, Peter and John, Paul and Silas, and many others, afterwards justified this confidence. Scriptures for study: I Cor. 5:7;

Rheumatism

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I want every sufferer from any form of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of curing your Rheumatism, you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when positive relief is thus offered you free? Don't delay. Write today. **MARK H. JACKSON,** No. 736 Gurney Bldg., Syracuse, N. Y."

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8; Luke 13:20-21; Matt. 23:13-36; Is. 15:3; Matt. 10:26-33; Jer. 19:13; Phil. 1:21-23; Luke 9:23-26.

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DEATHS.

ELLA LOUISE MONTROY.

The infant daughter of Mr. and Mrs. J. D. Montroy, was taken to the Heavenly Father's House on the 24th of November, aged ten months and twenty days. The Lord gave and the Lord hath taken away; blessed be the name of the Lord. The hearts of the parents are sore but submissive.

EFFECT OF ONE BOTTLE.

Crandall, Tex. — "After my last spell of sickness," writes Mrs. Belle Teal, of this city, "I remained very ill, and stayed in bed for eight weeks. I couldn't get up all this time, and though my doctor came to see me every day, he didn't do me any good. I had taken but one bottle of Cardui when I was up, going everywhere, and soon I was doing all my housework." Cardui helps when other medicines have failed, because it contains ingredients not found in any other medicine. Pure, safe, reliable, gentle-acting—Cardui is the ideal medicinal tonic for weak, sick women. Try it.

REV. S. W. SIBLEY.

Whereas death has removed from our midst our beloved brother and pastor, Rev. S. W. Sibley,

Be it Resolved, First, That the Baptist church of Tylertown, Miss., has sustained the greatest loss of its history, and highly as we esteemed the personality and work of our departed brother, we cannot now justly estimate the far-reaching and beneficent effect of his earnest and devoted ministry upon our church life.

Second, That our town has lost a citizen who stood four-square to every duty and obligation, both civil and moral—and who was ready to strike hands with every movement which made for the betterment and upbuilding of the community.

Third, That the Baptist denomination in the State at large has lost one of its ablest exponents of the teachings of the church, and one whose moral courage was such that he fearlessly proclaimed the truth according to his convictions. And further, that we emulate his fidelity, not only in confessing our Lord and Saviour, but also by obedience to His commands.

Fourth, That we extend our sincere sympathy to the surviving relatives of our deceased brother, in this our mutual bereavement, requesting that these resolutions be spread upon the minutes of our church, that they be published in the Baptist Record and Tylertown Times, and that a copy be sent to his surviving children.

Respectfully submitted,

J. C. RIMES,

H. H. SIMMONS,

W. I. PIGOTT,

Committee.

Adopted in Church Conference
this January 25th, 1914.

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